حكم
تارك الصلاة

Ruling on one who abandons prayer

Muhammad bin Saleh Al-Uthaymeen

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Publisher

Dar Al Watan Publishing House

1423 AH

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Translator’s introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Ruling on one who abandons prayer**) by (**Muhammad bin Saleh Al-Uthaymeen**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord’s forgiveness: **Omar bin Ahmed Tohamy**.

بسم الله الرحمن الرحيم

Author's Introduction

Praise be to Allah, we praise Him, seek His aid, ask for His forgiveness, and repent to Him. We seek refuge in Allah from the evils of our souls and the wickedness of our deeds. He whom Allah guides, none can misguide, and he whom He misguides, none can guide. I bear witness that there is no god but Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger, may Allah's prayers and peace be upon him, his family, his companions, and those who follow them in righteousness until the Day of Judgment.

As for what follows: Many Muslims today have neglected prayer, to the point that some of them have abandoned it completely out of negligence.

Since this issue is one of the great and major issues that people are afflicted with today, and the scholars and imams of the Ummah have differed about it, both ancient and modern, I wanted to write about it as much as possible.

The discussion can be summarized in two chapters:

Chapter One: The ruling on the one who abandons prayer.

Chapter Two: What results from apostasy by abandoning prayer or otherwise.

We ask Allah Almighty to guide us to the right path.

Chapter One: The Ruling on the One Who Abandons Prayer

This issue is one of the major issues of knowledge, and scholars, past and present, have disputed over it. Imam Ahmad ibn Hanbal said: **“The one who abandons prayer is a disbeliever who is expelled from the religion and is to be killed if he does not repent and pray.”**

Abu Hanifa, Malik and al-Shafi’i said: **“He is a sinner but does not become a disbeliever.”**

Then they differed. Malik and al-Shafi’i said: **“He is to be killed as a prescribed punishment.”** Abu Hanifa said: **“He is to be punished but not killed.”**

If this issue is one of the issues of dispute, then it is obligatory to refer it to the Book[1] of Allah and the Sunnah[2] of His Messenger, may Allah bless him and grant him peace, because Allah, the Most High, says:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

"And in anything over which you disagree - its ruling is [to be referred] to Allah." [Ash-Shura: 10].

And His saying:

﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." [An-Nisa: 59].

And because the statement of each of the two who differ cannot be an argument against the other, because each one sees that he is right, and neither of them is more deserving of acceptance than the other, it is necessary to refer in this matter to a judge between them, which is the Book of Allah Almighty and the Sunnah of His Messenger, may Allah bless him and grant him peace.

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[1] **Book of Allah = Quran**

[2] **Everything that has been transmitted from the Prophet, peace and blessings be upon him, in terms of sayings, actions, approvals, biography, physical or moral characteristics, whether that was before or after the mission.**

Referring the dispute to the Quran and Sunnah

If we refer this dispute to the Book and the Sunnah, we find that both the Book and the Sunnah indicate that the one who abandons prayer is a disbeliever, the major disbelief that takes one out of the fold of Islam.

First: From the Book:

Allah the Almighty said in Surat At-Tawbah:

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾

“But if they repent, establish prayer, and give zakah, then they are your brothers in religion” At-Tawbah: 11].

And He said in Surah Maryam:

﴿فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil -Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.”[Maryam: 59-60].

The evidence from the second verse - the verse of Surah Maryam - is that Allah said about those who neglected prayer and followed desires: **“Except for those who repent and believe.”** This indicates that when they neglected prayer and followed desires, they were not believers. The evidence from the first verse - the verse of Surat At-Tawbah - is that Allah Almighty has stipulated three conditions for the establishment of brotherhood between us and the polytheists:

1. That they repent from polytheism.
2. That they establish prayer.
3. That they pay zakat.

If they repent from polytheism, but do not establish prayer, and do not pay zakat, then they are not our brothers. If they establish prayer, but do not pay zakat, then they are not our brothers.

Brotherhood in religion is not negated except when a person leaves the religion completely, so it is not negated by immorality and disbelief less than disbelief.

Do you not see the words of Allah in the verse about killing:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ﴾

"But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct." [Al-Baqarah: 178].

So Allah made the intentional killer a brother of the murdered, even though intentional killing is one of the greatest major sins, as Allah Almighty says:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.” [An-Nisa’: 93].

Then, do you not look at the words of Allah Almighty regarding two groups of believers who fight:

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” [Al-Hujurat: 9-10].

Allah the Almighty established brotherhood between the sect of the one who is in favor and the two sects who are fighting, even though fighting a believer is disbelief, as is proven in the authentic hadith narrated by Al-Bukhari and others on the authority of Ibn Masoud, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace, said:
“Insulting a Muslim is immorality, and fighting him is disbelief.”[3]

But it is disbelief that does not take one out of the fold of Islam, because if it were to take one out of the fold of Islam, the brotherhood of faith would not remain with him. The noble verse has indicated that the brotherhood of faith remains with fighting.

[3] It was narrated by Al-Bukhari, Book of Faith, Chapter: The Believer’s Fear That His Work Will Be In vain Without Realizing It, No. 48, and by Muslim, Book of Faith, Chapter: Explaining the Prophet’s statement, may Allah bless him and grant him peace: “Insulting a Muslim is an act of immorality,” No. 64.

Thus it is known that abandoning prayer is disbelief that takes one out of the fold of Islam, because if it were immorality or disbelief less than disbelief, religious brotherhood would not be negated by it, just as it is not negated by killing and fighting a believer.

If someone were to say: Do you see the disbelief of the one who abandons paying zakat as indicated by the meaning of the verse of Surat At-Tawbah?

We would say: The disbelief of the one who abandons paying zakat is stated by some scholars, and it is one of the two narrations from Imam Ahmad, may Allah have mercy on him. But the most correct opinion with us is that he does not become a disbeliever, but he is punished with a great punishment, which Allah, the Most High, mentioned in His Book, and the Prophet, may Allah's prayers and peace be upon him, mentioned in his Sunnah, including what is in the hadith of Abu Hurayrah, may Allah be pleased with him, that the Prophet, may Allah's prayers and peace be upon him, mentioned the punishment of the one who withholds zakat, and at the end of it: **"Then he will see his path, either to Paradise or to Hellfire."** Muslim narrated it in full in the chapter **"The Sin of the One Who Withholds Zakat"**[4], and it is evidence that he does not become a disbeliever, because if he were a disbeliever, he would not have had a path to Paradise. So the explicit meaning of this hadith takes precedence over the implied meaning of the verse of Surat At-Tawbah, **because the explicit meaning takes precedence over the implied meaning, as is known in the fundamentals of jurisprudence.**

Second: From the Sunnah:

1- The Prophet (peace and blessings of Allah be upon him) said: **"Between a man and polytheism and disbelief is the abandonment of prayer."** Narrated by Muslim in the Book of Faith on the authority of Jabir ibn Abdullah, on the authority of the Prophet (peace and blessings of Allah be upon him). [5]

2- On the authority of Buraydah ibn al-Husaib (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say**: "The covenant between us and them is prayer, so whoever abandons it has disbelieved."** Narrated by Ahmad, Abu Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Majah.[6] What is meant by disbelief here is disbelief that takes one out of the fold of Islam, because the Prophet, may Allah bless him and grant him peace, made prayer a distinction between believers and disbelievers. It is known that the religion of disbelief is not the religion of Islam, so whoever does not fulfill this covenant is one of the disbelievers.

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[4] **It was narrated by Muslim, Book of Zakat, Chapter on the Sin of Withholding Zakat, No. 987.**

[5] **It was narrated by Muslim, Book of Oaths, Chapter on the one who abandons prayer being called a disbeliever, No. 82.**

[6] **It was narrated by Ahmad 5/346 and al-Tirmidhi, Book of Oaths, Chapter on what was said about abandoning prayer, No. 2621, who said: A good, authentic, strange hadeeth. Al-Nasa'i, Book of Prayer, Chapter on the ruling on one who abandons prayer, No. 463, and Ibn Majah, Book of Establishing Prayer, Chapter on what was said about one who abandons prayer, No. 1079.**

3- In Sahih Muslim, on the authority of Umm Salamah, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, said**: "There will be rulers whom you will recognize and disapprove of. Whoever recognizes will be absolved, and whoever disapproves will be safe, but whoever is satisfied and follows." They said: Should we not fight them? He said: "No, as long as they pray."**[7]

4- Also in Sahih Muslim, on the authority of Awf ibn Malik, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace, said: **"The best of your leaders are those whom you love and who love you, who pray for you and for whom you pray. The worst of your leaders are those whom you hate and who hate you, whom you curse and who curse you openly." It was said: O Messenger of Allah, should we not fight them with the sword? He said: "No, as long as they establish prayer among you."**[8]

In these last two hadiths there is evidence of opposing the rulers and fighting them with the sword if they do not establish prayer. It is not permissible to dispute with the rulers and fight them unless they commit clear disbelief, for which we have proof from Allah Almighty, based on the statement of Ubadah ibn al-Samit (may Allah be pleased with him): **"The Messenger of Allah (blessings and peace of Allah be upon him) called us and we pledged allegiance to him. Among the things he took from us was that we pledged allegiance to hear and obey, in our ease and our difficulty, in our hardship and our ease, and to give others precedence over us, and not to dispute authority with those in authority." He said: "Unless you see clear disbelief for which you have proof from Allah."**[9]

Therefore, their abandonment of prayer, which the Prophet (peace and blessings of Allah be upon him) made conditional upon, their opposition and fighting them with the sword, is clear disbelief, for which we have proof from Allah. It is not mentioned in the Book or the Sunnah that the one who abandons prayer is not a disbeliever or that he is a believer. The most that has been mentioned in this regard are texts that indicate the virtue of monotheism, the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, and the reward for that. These texts are either restricted by restrictions in the text itself that prevent one from abandoning prayer, or they are mentioned in specific situations in which a person is excused for abandoning prayer, or they are general and are interpreted according to the evidence of the disbelief of the one who abandons prayer, because the evidence of the disbelief of the one who abandons prayer is specific, and **the specific takes precedence over the general.**

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[7] It was narrated by Muslim, Book of Leadership, Chapter on the Obligation to Denounce Rulers for What Contradicts Sharia, No. 1854.

[8] It was narrated by Muslim, Book of Leadership, Chapter on the Best and Worst Imams, No. 1855.

[9] It was narrated by Al-Bukhari, Book of Trials, Chapter on the Prophet's statement, may Allah bless him and grant him peace: "You will see things after me that you will disapprove of," No. 7055-7056, and Muslim, Book of Leadership, Chapter on the obligation to obey leaders in all matters other than disobedience, No. 1709.

If someone says: Is it not permissible to apply the texts indicating the disbelief of the one who abandons prayer to the one who abandons it, denying its obligation?

We say: This is not permissible because it contains two objections:

The first: It nullifies the description that the Lawgiver considered and based the ruling on it.

For the Lawgiver based the ruling of disbelief on abandonment, not denial, and made brotherhood in religion dependent on establishing prayer, without acknowledging its obligation. So Allah the Most High did not say: If they repent and acknowledge the obligation of prayer, and the Prophet (peace and blessings of Allah be upon him) did not say: Between a man and polytheism and disbelief is the denial of the obligation of prayer. Or the covenant between us and them is the acknowledgment of the obligation of prayer, so whoever denies its obligation has committed disbelief.

If this was what Allah the Most High and His Messenger intended, then deviating from it would be contrary to the explanation that the Noble Qur'an brought. Allah the Most High said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

"And We have sent down to you the Book as clarification for all things" (An-Nahl: 89).

Allah the Almighty said, addressing His Prophet:

﴿ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

"And We revealed to you the message that you may make clear to the people what was sent down to them" [An-Nahl: verse 44].

Denial of the obligation of the five daily prayers leads to the disbelief of the one who has no excuse for his ignorance of it, whether he prays or leaves it.

If a person prays the five daily prayers and performs all of the conditions, pillars, obligations, and recommended acts that are considered for them, but he denies their obligation without an excuse for him, he would be a disbeliever even though he did not leave it.

Thus, it is clear that interpreting the texts as referring to the one who abandons prayer in denial of its obligation is incorrect, and that the truth is that the one who abandons prayer is a disbeliever with a disbelief that takes him out of the fold of Islam, as was clearly stated in what Ibn Abi Hatim narrated in his Sunan on the authority of Ubadah ibn al-Samit (may Allah be pleased with him), who said: The Messenger of Allah (blessings and peace of Allah be upon him) advised us: **"Do not associate anything with Allah, and do not abandon prayer intentionally,**

for whoever abandons it intentionally has left the fold of Islam." Also, if we interpret it as referring to abandoning denial, then there would be no benefit in specifying prayer in the texts, as this ruling is general in zakat, fasting, and Hajj, so whoever abandons one of them in denial of its obligation is a disbeliever if he is not excused by ignorance.

If someone were to say: Is it not possible that what is meant by disbelief in the one who abandons prayer is disbelief in the blessing and not disbelief in the religion? Or is what is meant by it is disbelief less than major disbelief?

Then it would be like the saying of the Prophet (peace and blessings of Allah be upon him): **"There are two things among people that are disbelief in them: insulting lineage, wailing over the dead"**.[10]

And his saying: **"Insulting a Muslim is immorality, and fighting him is disbelief"**[11] and the like.

We say: This possibility and its analogy are not valid for reasons:

First: The Prophet (peace and blessings of Allah be upon him) made prayer a dividing line between disbelief and faith, and between believers and disbelievers.

The line distinguishes the one who is limited and excludes him from others, so the two limited things are different and one does not enter into the other.

Second: Prayer is one of the pillars of Islam, so describing its abandoner as a disbeliever requires that it is a disbelief that takes one out of Islam, because he has destroyed one of the pillars of Islam, unlike calling someone a disbeliever by the word "disbelief."

Third: There are other texts that indicate that the one who abandons prayer is a disbeliever who takes one out of the religion; Disbelief must be interpreted according to what it indicates in order for the texts to be consistent and in agreement.

Fourth: The expression of disbelief is different.

Regarding abandoning prayer, he said: "Between a man and polytheism and disbelief" 1 So he expressed it with "al"[12] which indicates that what is meant by disbelief is the reality of disbelief, unlike the word "**Kufr**"[13] with no definitive article or the word "**Kafar**"[14] in the form of a verb, as

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[10] It was narrated by Muslim, Book of Oaths, Chapter on calling someone who challenges lineage "disbelief," No. 67.
[11] It was previously attributed to its source.
[12] Alkufr "al" The definite article for nouns in Arabic
[13] Kufr = is the noun which means disbelief
[14] Kafar = is verb root which means he disbelieved

it indicates that this is from disbelief, or that it is disbelief in this action and it is not the absolute disbelief that takes one out of Islam.

Sheikh Al-Islam Ibn Taymiyyah said in the book **"Iqtidaa' As-Sirat Al-Mustaqeem: p. 70"**, Sunnah Al-Muhammadiyyah edition" regarding his saying, may Allah bless him and grant him peace: **"There are two things among people that are disbelief"**[15].

He said: "His saying: "They are disbelief" means that these two characteristics are disbelief that is present in people, so the two characteristics themselves are disbelief since they are acts of disbelief, and they are present in people, but not everyone who does a branch of disbelief becomes a disbeliever in absolute disbelief, until the reality of disbelief is established in him.

Just as not everyone who does a branch of faith becomes a believer until the foundation of faith and its reality are established in him.

There is a difference between disbelief that is defined by the letter "lam" as in his saying, may Allah bless him and grant him peace: **"There is nothing between the servant and disbelief or polytheism except abandoning prayer"**[16] and disbelief that is denied in proof. End of his words.

So if it becomes clear that the one who abandons prayer without an excuse is a disbeliever with disbelief that takes him out of the religion based on these evidences, then what Imam Ahmad Ibn Hanbal, and it is one of the two opinions of Al-Shafi'i, as mentioned by Ibn Kathir in his interpretation of the words of Allah the Almighty:

﴿فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ﴾

"But there came after them successors who neglected prayer and pursued desires" (Maryam: 59).

Ibn Al-Qayyim mentioned in **"The Book of Prayer"** that it is one of the two opinions in the Shafi'i school of thought, and that Al-Tahawi transmitted it from Al-Shafi'i himself.

The majority of the Companions are on this opinion, and more than one person narrated their consensus on it.

'Abdullah bin Shaqiq said: **"The Companions of the Prophet (peace and blessings of Allah be upon him) did not consider any action to be kufr, the abandonment of which was other than prayer."** Narrated by Al-Tirmidhi and Al-Hakim, and he authenticated it according to their conditions[17].

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[15] **It was previously attributed to its source.**
[16] **It was previously attributed to its source.**
[17] **Narrated by Al-Tirmidhi, Book of Oaths, Chapter on What Was Said About Abandoning Prayer, No. 2622 and Al-Hakim 1/7.**

Ishaq bin Rahawayh, the well-known Imam, said: **"It is authentically reported from the Prophet (peace and blessings of Allah be upon him) that the one who abandons prayer is a kaafir[18], and this has been the opinion of the scholars from the time of the Prophet (peace and blessings of Allah be upon him) until this day, that the one who abandons prayer intentionally without an excuse until its time has passed is a kaafir."**

Ibn Hazm mentioned that it was narrated from Umar, Abd al-Rahman ibn Awf, Muadh ibn Jabal, Abu Hurayrah and other companions. He said: **"We do not know of any companions who disagreed with these."** Al-Mundhiri narrated it from him in "al-Targheeb wa't-Tarheeb"[19] and added from the companions: Abdullah ibn Masoud, Abdullah ibn Abbas, Jabir ibn Abdullah, and Abu al-Darda', may Allah be pleased with them. He said: **"And from other than the companions, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, Abdullah ibn al-Mubarak, al-Nakha'i, al-Hakam ibn Utaybah, Ayyub al-Sakhtiyani, Abu Dawud al-Tayalisi, Abu Bakr ibn Abi Shaybah, Zuhair ibn Harb and others."** End quote.

If someone says: What is the answer to the evidence used by those who do not consider the one who abandons prayer to be a disbeliever?

We say: The answer is that this evidence does not state that the one who abandons prayer is not a disbeliever, or that he is a believer, or that he will not enter Hell, or that he is in Paradise, and so on. Whoever contemplates it will find that it does not go beyond five categories, none of which contradict the evidence of those who say that he is a disbeliever.

The first section: Weak, non-explicit hadiths that the source tried to relate to but did not come up with any benefit.

The second section: What there is no evidence for the issue at all.

Such as some of them citing as evidence the words of Allah the Almighty:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ﴾

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills." (An-Nisa: 48).

The meaning of the words of Allah the Almighty: **"what is less than that"** is what is less than that, and it does not mean what is other than that, as evidenced by the fact that whoever denies what Allah and His Messenger have informed us of, then he is a disbeliever whose disbelief is not forgiven and his sin is not from polytheism.

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[18] **Kaafir = disbeliever**
[19] **Book of encouragement and intimidation 1/445-446.**

Even if we accept that the meaning of **"what is less than that"** is other than that, then this is from the category of the general specific to the texts indicating disbelief in what is other than polytheism, and the disbelief that takes one out of the religion is from the sin that is not forgiven even if it is not polytheism.

The third section: General and specific to the hadiths indicating the disbelief of the one who abandons prayer. Such as what the Prophet, may Allah bless him and grant him peace, said in the hadith of Muadh ibn Jabal**: "There is no servant who testifies that there is no god but Allah and that Muhammad is His servant and Messenger except that Allah forbids him from the Fire."**[20] This is one of its words, and something similar to it was reported in the hadith of Abu Hurairah[21], Ubadah ibn al-Samit[22], and Utbah ibn Malik[23], may Allah be pleased with them.

The fourth section: A general term that is restricted to what prevents abandoning prayer.

Such as the statement of the Prophet (peace and blessings of Allah be upon him) in the hadeth of 'Utban ibn Malik: **"Allah has forbidden the Fire to anyone who says 'There is no god but Allah' seeking thereby the Face of Allah"** (narrated by al-Bukhari)[24].

And his statement (peace and blessings of Allah be upon him) in the hadeth of Mu'adh: **"There is no one who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah sincerely from his heart, but Allah will forbid him from the Fire"** (narrated by al-Bukhaari)[25].

Restricting the performance of the two testimonies to sincerity of intention and sincerity of heart prevents him from abandoning prayer, as no person is sincere in that and is honest except that his sincerity and sincerity lead him to perform the prayer, and this is inevitable, for prayer is the pillar of Islam and is the connection between the servant and his Lord. So if he is sincere in seeking the Face of Allah, then he must do what will lead him to that and avoid what will come between him and it. Likewise, whoever testifies that there is no god but Allah and that Muhammad is the Messenger of Allah sincerely from his heart, then this sincerity must lead him to perform the prayer, sincerely for the sake of Allah, following the Messenger of Allah (peace and blessings of Allah be upon him). Because this is one of the requirements of that true testimony.

The fifth section: What was mentioned is restricted to a situation in which one is excused for abandoning prayer. Like the hadith narrated by Ibn Majah[26] on the authority of Hudhayfah ibn al-Yaman, who said: The Messenger of Allah, may Allah bless him and grant him peace, said**: "Islam will be lost just as the embroidery on a garment is lost."** The hadith also includes: **"And there will remain groups of**

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[20] **It was narrated by Al-Bukhari, Book of Knowledge, Chapter: Whoever gives knowledge to some people and not others, No. 128, and Muslim, Book of Oaths, Chapter: Whoever meets Allah with faith and has no doubt about it will enter Paradise, No. 33.**

[21] **It was narrated by Muslim, No. 27.**

[22] **It was narrated by Muslim, No. 29.**

[23] **It will be attributed to its source later.**

[24] **It was narrated by Al-Bukhari, Book of Prayer, Chapter on Mosques in Homes, No. 425, and Muslim, Book of Mosques and Places of Prayer, Chapter on Permission to Abstain from Congregational Prayer for an Excuse, No. 33m.**

[25] **It was previously attributed to its source.**

[26] **It was narrated by Ibn Majah, Book of Trials, Chapter on the Loss of the Qur'an and Knowledge, No. 4049, and Al-Hakim 4/473. Al-Busayri said in Al-Zawa'id: Its chain of transmission is sound, its men are trustworthy. Al-Hakim said: It is sound according to the conditions of Muslim.**

people, the old man and the old, who will say: We found our fathers saying this word, 'There is no god but Allah,' so we say it." So Silah[27] said to him: "What does 'There is no god but Allah' do for them when they do not know prayer, fasting, rituals, or charity?" So Hudhayfah turned away from him, then he repeated it to him three times, and Hudhayfah turned away from him each time, then he turned to him the third time and said: "O Silah, it will save them from the Fire," three times.

For these people whom the word saved from the Fire were excused for abandoning the laws of Islam; Because they do not know about it, what they did is the most they are able to do, and their situation is similar to the situation of those who died before the laws were imposed, or before they were able to do them, like someone who died after his martyrdom before he was able to do the laws, or converted to Islam in the land of disbelief and died before he was able to know the laws. The result is that the evidence used by those who do not see the disbelief of the one who abandons prayer does not stand up to the evidence used by those who see his disbelief, because what those people used as evidence is either weak and not explicit, or it does not contain any evidence at all, or it is restricted to a description that does not allow for abandoning prayer, or it is restricted to a situation in which abandoning prayer is excused, or it is general and specific to the evidence of his disbelief! If his disbelief is proven by the existing evidence that is free from any opposing or resisting evidence, then the rulings of disbelief and apostasy must be based on him, since the ruling revolves with its cause, whether it exists or not.

[27] **Sila bin Zafar, one of the followers**

Chapter Two: Consequences of apostasy by abandoning prayer or otherwise

Apostasy entails worldly and otherworldly rulings.

First: Among the worldly rulings:

1- The loss of his guardianship: It is not permissible for him to be appointed to something that requires Islam as a condition of guardianship. Accordingly, he is not to be appointed to guardianship over minors from his sons and others, nor to marry any of his female wards from his daughters and others.

Our jurists, may Allah have mercy on them, have stated in their short and long books: Islam is a condition of the guardian if he marries a Muslim woman, and they said: **"There is no guardianship for a disbeliever over a Muslim woman."**

Ibn Abbas, may Allah be pleased with him, said: **"There is no marriage except with a sane guardian."** The greatest and highest level of saneness is the religion of Islam, and the lowest level of foolishness is disbelief and apostasy from Islam. Allah the Almighty said:

﴿وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ﴾

"And who would be averse to the religion of Abraham except one who makes a fool of himself." [Al-Baqarah: 130].

2- The loss of his inheritance from his relatives: because the infidel does not inherit from the Muslim, and the Muslim does not inherit from the infidel, according to the hadith of Usamah bin Zaid, may Allah be pleased with them both, that the Prophet, may Allah bless him and grant him peace, said**: "The Muslim does not inherit from the infidel, nor the infidel from the Muslim."** It was narrated by Al-Bukhari, Muslim, and others[28].

3- Prohibition of entering Mecca and its sanctuary: because Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا﴾

"O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year." [At-Tawbah: verse 28].

[28] It was narrated by Al-Bukhari, Book of Inheritance, Chapter: "A Muslim does not inherit from a non-Muslim," No. 6764, and Muslim, Book of Inheritance, Chapter: A Muslim does not inherit from a non-Muslim, and a non-Muslim does not inherit from a Muslim, No. 1614.

4- Prohibition of what he slaughtered from livestock: **“camels, cows, sheep”** and others that require slaughtering to be permissible; because one of the conditions of slaughtering is that the one slaughtering must be a Muslim or a person of the Book “Jew or Christian”, but as for the apostate, pagan, Zoroastrian and the like, what he slaughtered is not permissible.

Al-Khazin said in his interpretation: **“They agreed on the prohibition of the slaughters of Zoroastrians and all the polytheists from the polytheists of the Arabs and idol worshippers and those who do not have a book.”**

Imam Ahmad said: **“I do not know anyone who said otherwise, unless he is a heretic.”**

5- It is forbidden to pray for him after his death, and it is forbidden to supplicate for his forgiveness and mercy, because Allah the Almighty says:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾

“And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.” [At-Tawbah: 84].

And the Almighty said:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

“It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient.” [At-Tawbah: 113-114].

A person’s supplication for forgiveness and mercy for someone who died as a disbeliever, for whatever reason, is an aggression in supplication, a form of mockery of Allah, and a departure from the path of the Prophet and the believers. How can someone who believes in Allah and the Last Day supplicate for forgiveness and mercy for someone who died as a disbeliever while he is an enemy of Allah Almighty?! As Allah the Almighty said:

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ﴾

“Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.” [Al-Baqarah: 98].

So Allah the Almighty made it clear in this noble verse that Allah the Almighty is an enemy to all disbelievers.

It is the duty of the believer to disavow every infidel, as Allah Almighty says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ﴾

“And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship. Except for He who created me; and indeed, He will guide me.”[Az-Zukhruf: 26-27].

And the Almighty said:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone” [Al-Mumtahanah: part of verse 4].

And so that he may achieve following the Messenger of Allah, may Allah bless him and grant him peace, as Allah the Almighty said:

﴿وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۙ وَرَسُولُهُ﴾

“And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger.” [At-Tawbah: 3].

And one of the strongest bonds of faith is to love for the sake of Allah, hate for the sake of Allah, be loyal for the sake of Allah, and be hostile for the sake of Allah, so that in your love, hatred, loyalty, and enmity, you are following the pleasure of Allah the Almighty.

6- Prohibiting marriage to a Muslim woman: because he is a disbeliever, and a Muslim woman is not permissible for a disbeliever by text and consensus. Allah the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

“O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them.” [Al-Mumtahanah: 10].

It was said in Al-Mughni 6/592: **“As for all the disbelievers other than the People of the Book[29], there is no disagreement among the scholars about the prohibition of marrying their women and their slaughtered animals.”** He said: **“It is forbidden to marry an apostate, regardless of her religion, because the ruling of the people of the religion to which she has converted has not been established for her in her acceptance of it, so it is more appropriate for her to be lawful.”**

He said in the chapter on the apostate 8/130: **“If he marries, his marriage is not valid, because he does not acknowledge the marriage contract, and what prevents acknowledgment of the marriage contract prevents its conclusion, like the marriage of a non-Muslim to a Muslim woman.”[30]** So you see that he explicitly stated the prohibition of marrying an apostate, and that the marriage of an apostate is not valid, so what would happen if the apostasy occurred after the contract? He said in al-Mughni 6/298: **“If one of the spouses apostatizes before consummation, the marriage contract is annulled immediately, and neither of them inherits from the other. If his apostasy occurred after consummation, then there are two narrations: One: The separation is hastened. The second: It is postponed until the end of the waiting period.”**

In Al-Mughni 6/639: The annulment of marriage by apostasy before consummation is the opinion of most scholars, and evidence was provided for it. It also states that its annulment is immediate if it is after consummation, according to Malik and Abu Hanifa, and its continuation until the end of the waiting period is according to Al-Shafi’i. This requires that the four imams agree on the annulment of marriage by the apostasy of one of the spouses, but if the apostasy is before consummation, the marriage is annulled immediately, and if it is after consummation, then the doctrine of Malik and Abu Hanifa is the annulment immediately, and the doctrine of Al-Shafi’i is to wait until the end of the waiting period, and from Ahmad there are two narrations like the two doctrines.

On p. 640 of it: If both spouses apostatize together, then their ruling is the same as if one of them had apostatized, if it was before consummation, then separation is hastened, and if it was after, then is it hastened or is it dependent on the end of the waiting period according to two narrations. This is the Shafi’i school of thought. Then he quoted Abu Hanifa as saying that the

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[29] **Jews and Christians**

[30] **In Majma’ al-Anhar by the Hanafis, at the end of the chapter on marriage to an infidel 1/202: “It is not valid for an apostate, male or female, to marry anyone,” due to the consensus of the Companions, may God be pleased with them all.**

marriage is not annulled based on his preference, because the religion did not differ between them, so it is similar to if they converted to Islam. Then the author of Al-Mughni refuted his analogy by extension and converse.

Since it has become clear that the marriage of an apostate is not valid from a Muslim, whether male or female, and that this is required by the evidence of the Qur'an and Sunnah, and it has become clear that the one who abandons prayer is a disbeliever according to the evidence of the Qur'an and Sunnah and the sayings of most of the Companions, it has become clear that if a man does not pray and marries a Muslim woman, then his marriage is invalid, and the woman is not permissible for him by this contract, and that if he repents to Allah Almighty and returns to Islam, he must renew the contract. The same ruling applies if the woman is the one who does not pray. This is unlike the marriages of disbelievers during their disbelief, such as if a disbeliever marries a disbeliever, then the wife converts to Islam. If her conversion to Islam occurred before consummation, the marriage is annulled, but if her conversion to Islam occurred after that, the marriage is not annulled, but one waits. If the husband converts to Islam before the expiration of the waiting period, then she is his wife, and if the waiting period expires before his conversion to Islam, then he has no right to her, because it has become clear that the marriage was annulled since she converted to Islam. Infidels during the time of the Prophet (peace and blessings of Allah be upon him) used to convert to Islam with their wives, and the Prophet (peace and blessings of Allah be upon him) would confirm their marriages, unless the reason for the prohibition was present, such as if the spouses were Zoroastrians and there was a forbidden kinship between them. If they converted to Islam, then they would be separated because the reason for the prohibition was present. This issue is not like the issue of a Muslim who became an infidel by abandoning prayer, then married a Muslim woman, because a Muslim woman is not permissible for an infidel according to the text and consensus, as previously mentioned, even if the infidel was originally a non-apostate. Therefore, if an infidel marries a Muslim woman, the marriage is invalid, and they must be separated. If he converted to Islam and wanted to return to her, he could not do so except with a new contract.

7- The ruling on the children of a man who abandons prayer from a Muslim woman whom he marries:

As for the (Muslim) mother, they are her children in every case.

As for the husband, according to the opinion of those who do not consider the one who abandons prayer to be a disbeliever, they are his children and are attributed to him in every case; because his marriage is valid.

As for the opinion of those who consider the one who abandons prayer to be a disbeliever, which is correct based on what was previously established in the first chapter, then we consider:

* If the husband does not know that his marriage is invalid, or does not believe that, then the children are his children and are attributed to him, because his intercourse in this case is permissible according to his belief, so it is a doubtful intercourse, and doubtful intercourse is attributed to him by lineage.

* If the husband knows that his marriage is invalid and believes that, then his children are not attributed to him, because they were created from the semen of someone who considers intercourse to be forbidden because it occurred with a woman who is not permissible for him.

Second: The rulings in the hereafter resulting from apostasy:

1- That the angels rebuke him and scold him, and even strike their faces and backs. Allah Almighty said:

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۙ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

“And if you could but see when the angels take the souls of those who disbelieved... They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire. That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants.” [Al-Anfal: 50-51].

2- He will be gathered with the people of disbelief and polytheism because he is one of them. Allah the Almighty said:

﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ﴾

“[The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship Other than Allah, and guide them to the path of Hellfire” [As-Saffat: 22-23].

And spouses is the plural of “spouse” which is “class”, meaning gather together those who did wrong and whoever is from their class of disbelievers and oppressors.

3- Eternity in Hell forever; Allah the Almighty says:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا﴾

“Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. Abiding therein forever, they will not find a protector or a helper. The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."” [Al-Ahzab: verses 64-66].

And here ends what we wanted to say about this great issue that many people are afflicted with.

The door of repentance is open to whoever wants to repent.

So, my Muslim brother, hasten to repent to Allah Almighty, sincerely for Allah Almighty, regretting what has passed, determined not to return to it, and increasing your acts of obedience, for:

﴿مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَـٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا﴾

“Who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.”[Al-Furqan: verses 70-71].

I ask Allah Almighty to prepare for us the right path in our affairs, and to guide us all to His straight path, the path of those upon whom Allah has bestowed favor from the prophets, the truthful, the martyrs, and the righteous, not those who have incurred wrath nor are they astray.

Written by the one in need of Allah Almighty, Muhammad Al-Salih Al-Uthaymeen, on 2/23/1407 AH